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NO FREE SEATS

BERTRAND RUSSELL, like Charles Darwin, was taken—not sent!—regularly to a Unitarian church before he was nine years of age. This fact, for Russell, is probably nowhere recorded, yet it may be set down as authentic. Like Darwin, Russell probably never went into a Unitarian church afterwards for a service. The reasons no doubt were domestic and not religious. But the experiences of a child before he is nine years of age are supposed to count for much in adult life. Did attendance at a Unitarian church have any later effect upon the two men? Darwin turned out to be an invalid troubled by dyspepsia and insomnia, but Russell, according to his own account, near to eighty-four years of age, in his new book (*Portraits From Memory*, Allen and Unwin, 16s.) eats what he likes and falls asleep when he cannot keep awake. Is it that the urbanity of the philosopher made for easier living in adult life than the troubled concentration of the scientist? Russell must have been in more emotional upheavals than Darwin could have dreamed of. For one thing the philosopher went to prison. At the very thought of this Darwin would probably have lain prostrate on his sofa for weeks. (Or would such an experience have cured him?)

Nevertheless, the Unitarian tradition would like to claim that whatever happened to the two men in their infant church-going, each was, and has been, faithful to scrupulous veracity. Who knows how much early environment helped in that development? Religion it may be claimed was knocking at Darwin's door all his life, and the same may be said for Russell. The relation between the disinterested search for truth and religious experience sooner or later has to be worked out in religion. That too may be in the Unitarian tradition. Anyway, the philosopher, noted for his detachment, yet who claims to be a most passionate man, provides wisdom, enjoyment and moving reflection in his new book, and beneath the surface there are the disturbed undernotes of a man who asks questions of truth—believing that the truths are there to be questioned.

THE "CENTRAL FIRE"

It shall be claimed for Russell, the philosopher, that he has a contemplative seat—with much taking place within him—before the eternal verities. About these one supposes he has his reticences. Occasionally he would have his contempts, but these would be reserved, one supposes, chiefly for the people who so easily slip into the seats before the verities, without dreaming of paying the price, or even knowing what the price is. One of his friends, Joseph Conrad, paid the price, and a very high one for sitting where he did. And in no essay in Russell's book is the authentic note struck of a mystery beyond all telling, than in the record of a conversation he had with the novelist (who will be read when most contemporary writers are forgotten). "We seemed to sink through layer after layer of the superficial, till gradually both reached the central fire. It was an experience unlike any other that I have known. We looked into each other's eyes, half appalled and half intoxicated to find ourselves in such a region. . . . I came away bewildered and hardly able to find my way among ordinary affairs".

There were no free seats before the eternal verities in that experience, they were paid for.

ASKING QUESTIONS

In a quieter way Russell presses the contrast, implicit in such an experience, between himself, and some of the younger modern philosophers. One can guess, for instance, what he thinks of the orthodox Christian idea of immortality. But before such an idea, no matter what he might think of it, the "central fire" inevitably burns. "If nothing can be said on such a matter," he says, writing of the young philosophers, "it seems a waste of time to discuss what it means. These philosophers remind me of the shopkeeper of whom I once asked the shortest way to Winchester; he called to the man in the back premises:

'Gentleman wants to know the shortest way to Winchester.'

'Winchester?' an unseen voice replied.
'Aye.'
'Way to Winchester?'
'Aye.'
'Shortest way?'
'Aye.'
'Dunno.'

"He wanted to get the nature of the question clear, but took no interest in answering it. This is what modern philosophy does for the earnest seeker after truth. Is it surprising that young people turn to other studies?"

The interest in answering the question lies somewhere, it may be surmised, near that "central fire". It may be added that much conventional religion, in all denominations, in its assumptions that it has all the answers without much of a price being paid for them, is but the reverse side of questions for questions' sake. No wonder young people—when they want to pay the price, which is not always—look elsewhere.

Russell is in the great tradition. No free seats before what is worth while. He may have heard that in a Unitarian church!

"THE GREATEST NEGRO IN HISTORY"

Centenary of Booker Washington

By L. Baker Short

FOLLOWING the recent reports in *The Inquirer* of the American Unitarian discussions of the American Negro problem—of the English Unitarian Social Service Conference on the Colour Bar and of the race problem in South Africa—it would seem of interest and importance that (albeit belated) we should remind ourselves of the surprisingly neglected fact that this is the centenary year of the birth of Booker T. Washington, in connection with whom a Negro scholar, Dr. G. B. Hancock, has written as follows: "the great wisdom and common sense that make Washington probably the greatest Negro in history".

The great contribution of the life and work of Booker Washington to the solution of the Colour Problem, not only in America but throughout the world, probably justifies this high estimate of him—and certainly demands that in this his centenary year we must not neglect what he has to teach us in solving our present colour troubles, nor forget that to him we owe the most hopeful and helpful approaches to the ending of those troubles.

A COLLEGE FOR NEGROES

Booker Washington was born in Virginia on April 5, 1856, a slave boy, illegitimate child of a negro woman and an unknown white man. As a boy he was valued at 400 dollars. From such an unpromising start and background sprang this great man—but, nevertheless, one of the many proofs that the mixture of black and white blood is not genetically a deleterious thing. In fact over 70 per cent of American Negroes now have white blood in them. Brought up illiterate, he never slept in a bed until he went to college, when he did not know whether one should sleep on or between the sheets. From a small child he conceived a passion to learn to read and to acquire education, that he might thereby help the Negro People. But it was not until after Emancipation, when a feckless stepfather was exploiting his child labour in the salt furnaces and mines of Malden, near Charleston, that his mother at last procured him an elementary spelling book, and he taught himself to read. Then with extreme difficulty, after his long hours of work, he managed to snatch a few hours of schooling from a local Negro teacher. One day he overheard from two miners a wonderful, unbelieving thing—that there was actually a college for Negroes—the new Hampton Institute. At 17, practically without money, he mostly walked the 500 miles to Hampton. He looked such a down-and-out tramp, that he was only admitted to the Institute when he proved that he could sweep and dust a room scrupulously clean—perhaps the strangest entrance examination on record! A Northern philanthropist paid his tuition fees, and he earned his board by working as janitor. Along with general education, he learned the trade of a brick mason. True to his resolve to help his People, after three years he returned home to Malden and taught in a coloured school. Then he had a session of more academic higher education at Wayland Seminary, after which he was called back to the Hampton Institute, where he revealed great gifts in teaching the most primitive American Indians and the most poverty-stricken Negroes who were only free to study at nights.

NO HATRED

Thus did Booker Washington serve his apprenticeship for his great life-work. Having shown great gifts of oratory, he might have entered politics. But Washington saw unerringly that the American Negroes of the South needed supremely a practical education which would enable them to raise themselves economically, fit them to be voting citizens, and win the social respect of their white neighbours. They must not be cotton serfs. They must own their own land and homes, grow their own food, learn useful crafts and trades, learn to be clean and self-respecting. Thus they would finally force recognition and win social equality from the white man. Negro intellectuals of the North bitterly opposed this indirect attack upon the colour problem, and accused Booker Washington of neglecting higher academic education for the Negro and condemning him to perpetual inferiority to the white man. But in the circumstances of the time, and with the bitter attitude of the Southern whites, Washington was undoubtedly right. The academic intellectuals cut no ice for all their violent direct attacks. By his more devious and patient methods, Booker achieved practical wonders in raising up many thousands of his fellow Negroes, and thereby slowly winning increasing respect from many whites.

Right from the start Booker Washington saw that his attitude must be the constructive one of Reconciliation—reconciliation between Black and White—reconciliation between North and South. Always he laboured for the whole American nation—for the poor White as well as for the poor Black. Always he urged that by raising and educating the Negro, the Whites would not only help the Negro but would also help themselves, and make the whole nation greater and wealthier. So he strove to interpret Black and White to each other. He would have no hatred and bitterness. A truly religious, Bible-reading man, he made the great statement: "No man, black or white, from North or South, shall drag me down so low as to hate him." And to the race-haters he forcibly proclaimed: "If you hold a man down in the ditch you must go down into the ditch yourself."

HIS INFLUENCE

In 1881 came the great chance to practise his principles. But what a daunting opportunity it was for a young man of 25! He was invited by an ex-slave owner and an ex-slave to become Principal of the new Tuskegee Institute for Negroes, in Alabama. He arrived to find that it had no buildings, no no students, no staff, no money except 2,000 dollars a year from the state to pay the staff. Undaunted, he seized the opportunity to create a great institution to raise the Negro People. In the remaining 34 years of his life he made Tuskegee famed throughout America and the world. When he died in 1915, from nothing it had fine buildings, endowments of nearly two million dollars, 1,537 students, and an all-Negro staff of 197, while 38 trades and professions were taught. Thousands of excellent students were trained; agricultural institutes and schools began to spread throughout the South; economic and educational life of the Negro began to be raised. In 1896 Harvard University at the hands of Unitarian President Eliot conferred an honorary degree upon him—the first ever conferred by a great American university upon a Negro. On visits to Britain and Europe he was entertained by royalty. As soon as possible after his death—in 1945—he was the first Negro to be elected to the American Hall of Fame.

Such was the man whose centenary we should be honouring this year. Through all his fame he remained essentially simple and humble, devoted to uplifting the Negro People, dedicated to reconciliation and tolerance between all races. His practical educational principles for the economic and mental upliftment of backward peoples are now in force in all British colonies. His influence has crept to every corner of the world. His faith in mutual respect and mutual interdependence of Black and White can be the only final solution of the present tragedy in South Africa.

This issue of "The Inquirer" is a special book number. Forthcoming issues include an enlarged Essex Hall Souvenir number with a coloured illustration of the proposed front of the new building, and an enlarged Youth number.

COMMENT

FROM COMICS TO CLASSICS

ONCE again comics are going to be very much in the news, for in the beginning of November there is to be a conference on the influence on children of the new type of comic, in which the publishers take a classic, such as Hamlet, abridge and paraphrase the text, and tell the story in hundreds of bright pictures. The conference is called by the Comics Campaign Council, the Library Association, the National Book League, and the National Union of Townswomen's Guilds, and it is hoped that light will be thrown on the effect of such productions on children.

These productions are largely of American origin, and because of tremendous sales in the United States can be sold here at 1s. 3d. each. It is clear that these productions do not have the harmful moral effects on children that were the result of "horror" comics, but many feel that they give children a wrong approach to the classics, especially when colloquial language and even slang are introduced into the "Balloons".

It seems a question for experts on child psychology to decide, although they are sure to differ in their views; but as the children for whom they cater are not in general of an age to read the classics treated, one feels that it is all to the good that they have had their interest aroused in a story of which, in due course, they will be able to read the book itself.

MISSION OR NOT ?

A WEEK or two ago I had the privilege of hearing Miss Barr speak about her work in Assam. We know that she has done extremely fine educational and social work in that country, but I was somewhat puzzled at the fact that she found it necessary to spend some minutes at the outset of her address in order to emphasize the fact that she was not a "missionary" in the usual sense of the word; she did not try to convert the people of the country to her own way of thinking. Unfortunately I was unable to remain for the whole of the meeting, having to leave at the beginning of the discussion, but the more I thought about it on the way home, the more I was puzzled by this aspect of Miss Barr's address.

I had been under the impression that the Khasi Hills people had a sort of religion in which spirit-worship played a very large part, with little of the pressure towards the good life that we associate with the idea of religion. I found myself wondering why, if I have a finer type of religion as my own possession, it should be wrong to be anxious to impart it to those whose religious heritage is, from our point of view, less worthy than our own. I was under the impression that the reason that British Unitarians wished to support the congregations in the Khasi Hills was that they were an outpost of our faith in a dark corner, and should be strengthened so that they could give a powerful witness to the Unitarian faith. I realize that there is a type of missionary effort that regards my faith as white and that of the rest of mankind as wholly black, but surely there is room for enthusiasm for raising the level of a nation's faith even though it means getting them to accept a faith from outside.

NEW MODES OF ENGLISH SPEECH

THE other day, reading an article about the R.A.F., I was interested to hear of the close liaison between the Royal Air Force and the United States Air Force. American officers come to serve in British squadrons and *vice versa*. "It's important," the writer was told, "to learn each other's language." Language is a strange thing, and slowly and imperceptibly the same expression comes to have subtle shades of meaning for people speaking what is presumed to be the same tongue, but living in different environments. I remember hearing a young Canadian woman talking about "boughten cookies", and once going into an orchard with an Ulsterman and his boy, I was interested to hear the father say to the son: "Go to the kitchen, James, and fetch a vessel to gather some of these berries." In both of these cases, no doubt, the speakers came from localities where old usages were still current. To me, with one or two exceptions, "vessel" always meant a "boat," but the Ulsterman was much nearer than I was to the English of the Authorized Version of the Bible.

In Nigeria, it appears, a new version of the English language is in process of formation, in part deriving from the Authorized Version of the mission schools, and in part from the not unreasonable assumption that a sentence should be taken to mean exactly what it says; so that a Nigerian hospital nurse will write in a report: "Medicine given thrice, but the patient slept not," and asked: "Mrs. X hasn't had her medicine, has she ?" will reply, "Yes, Sister," where we, not looking at the literal meaning would say "No." If speaking the same language should mean the possibility of such confusion, it is well that airmen should say what they mean and mean what they say.

Commentator.

GEORGE ORWELL

By E. W. Martin

SINCE the publication of his books *Animal Farm* and *1984* the name of George Orwell has passed into a popular currency, but for most people he still remains a puzzling figure; and Mr. Christopher Hollis's book *A Study of George Orwell* (Hollis and Carter, 18s.), does not minimize the difficulties presented by Orwell's work and character.

His real name was Eric Blair and he was born at Motihari, in Bengal in 1903. He was educated at Eton, where Mr. Hollis also was, and Orwell no doubt absorbed some of the snobbery, some of the social attitudes incidental to a famous public school. Yet he also grew up in an environment where there was a real degree of intellectual freedom. On leaving Eton, Orwell did not proceed to a university but instead joined the Indian Imperial police force in Burma.

It was after his return from Burma in 1927 that he began to write and to spend his time wandering about in France and

THE CHURCH ON THE AIR

EDWIN H. ROBERTSON

This booklet, written by the former Assistant Head of the Religious Broadcasting Department of the B.B.C., will be welcomed by all who are interested in Religious Broadcasting in Britain. It is issued in the hope that it will be useful to those who listen and to those who play the important part of praying for broadcasters.

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ITS EBB AND FLOW

J. D. HUGHEY

In this fully documented book, the author describes and analyses the official Spanish attitudes and policies towards Protestants through the years. He demonstrates how the ideal of Catholic unity has led to intolerance and how liberals have struggled for religious liberty. He shows, too, the part played by radicals who have opposed the Catholic Church without really being interested in freedom for all. The book makes a valuable contribution not only to Church History but to the general political history of our time.

15s. net.

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6 Southampton Row, London, W.C.1.

England. His first book *Down and Out in London and Paris* was published in 1933, to be followed by *Burmese Days* in 1943. He was launched on his career as a writer, and although he was always a moralist, it is probable, as Mr. Hollis implies, that Orwell's political work will stand as his greatest contribution to contemporary thought and literature.

Orwell, like most of us, was worried by what he could discern about the shape of the future. When *Animal Farm* appeared in 1945 "its first circulation coincided with the beginnings of popular disillusionment with Russian policy". The story had about it an atmosphere that is remindful of the satirist, Swift, and the fable was woven around the modern political and social situation and showed the possibilities of deterioration. Probably, Orwell is saying in this book that power will always corrupt mankind.

In *1984*, Orwell projected his prophetic sense forward in terms of what he could discern in the present. The world had become divided into three great powers—Oceania, Eurasia and Eastasi, and all are totalitarian. The world has become very much alike in all its parts. What is so terrible about Orwell's vision of the future is that the mass and its leaders have lost all individuality.

Mr. Hollis, although he is himself a Catholic and a Conservative, is a man of great tolerance and understanding. He writes of Orwell's work in a responsible way, savouring its literary greatness. He is aware that this strangely ill-balanced man had in him also a genius for the investigation and presentation of all human relationships. He understood a great deal and was a writer who dealt in first principles, a major figure in our literature. That is the picture which this book gives of Orwell. It contains some statements that may seem controversial, but it is full of interest and commands attention by means of a real insight into Orwell's love of liberty and humanity.

Although Orwell would always have rejected the label "Christian" if applied to himself, his work is nevertheless full of concern for man's destiny. He is always kindled with a sense of duty toward man and to what exists, and therefore his books have obtained a wide audience and it seems likely that he will keep his place as one of the greatest artists of modern times.

MYSTERIOUS SECRETS

By John Rowland

MANY people feel that the explanations provided by scientists of some of the more mysterious aspects of life are too glib and easy to be completely convincing. Puzzles such as the problem of the linkage between body and mind cannot be so easily explained away. The work of Dr. Rhine and his collaborators at Duke University in the U.S.A. suggests, too, that there are many things which may not be susceptible to a cold, scientific analysis.

A new book by two French journalists, *The Last Secrets of the Earth*, by Bernard Busson and Gerard Leroy, competently translated by Kenneth Hare (Werner Laurie; 18s.), attempts to face some of these problems and to show how far they are being solved by present-day methods.

Here the reader will find the story of the coelacanth, that prehistoric fish which seems to have somehow defied the laws of evolution and has survived, practically without any change, for a period estimated at seventy million years. Here is an impartial account of all that is known about that possibly mythical creature, the "Abominable Snowman," the creature whose footsteps have been seen in the snow, high up in the Himalayas. Here, too, is an account of the work of speleologists, those cave-explorers who have penetrated deep into the surface of the earth. Other chapters deal with the depths of the sea and what goes on there, with what explorers have found in the Antarctic, and with the evidence for and against the theory that "flying saucers" are intruders from outer space, who have somehow, by some means which our aeronautical engineers do not begin to understand, managed to reach the earth.

It is a fascinating book, probably all the more so because it is written in a quiet, matter-of-fact style, without any effort at sensationalism and without any attempt to over-dramatise the mysterious secrets that scientists have scarcely begun to understand completely.

Those who continue to accept a religious explanation of the world may feel that this book has little to do with their outlook on things, but it would seem that the fact that religion accepts some of the mysteries, agreeing that science, whatever its value (which is, of course, considerable), cannot really provide an adequate explanation of all that happens on earth or outside it.

THE SHAPE OF RELIGION TO COME

By Arthur Peacock

TWO new books on religion have appeared that should hearten every Unitarian. The first is by a philosopher, the second by a historian. Both are concerned with the place of religion in our changing world and with the need for its renewal. Their approach is different; their conclusions surprisingly similar. Added interest in this is derived from the fact that the philosopher is a Hindu—Dr. S. Radhakrishnan, the historian, Professor Arnold Toynbee, a Christian of liberal outlook. The last two words need underlining for it is certain that in places where credal tests are made the basis of Christian allegiance the distinguished historian will be quickly placed as one outside "the mainstream of the Christian tradition".

Dr. Radhakrishnan argues that if there is to be a renewal of religion in our time then each religion must adapt itself to the scientific temper of the age, sympathize with its social aspirations and foster the unity of the world. He examines the prevailing difficulties of belief, considers the predicament of the many people who are no longer at home within the cloistered walls of traditional religious forms, and yet require

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a faith that is an adequate reference for their present needs and tasks. He deals, too, with such themes as the quest for reality, spiritual life and living faiths, religious truth and symbolism, inter-religious friendship.

What is surprising about this small yet thoughtful contribution to the new "World Prospective" series is that this busy philosopher-statesman — he is Vice-President of the Indian Republic—should support his arguments by citations from such varied sources as the Ancient Upanishads, contemporary Church Assembly documents, and pamphlets by such an unorthodox writer as Lawrence Hyde. His reading has been wide and his scholarly presentation of the essential teachings and trends within the living religions gives us insight into the Hindu liberal mind at its best. It is illuminating to observe what he writes, for instance, about Christianity.

"The manifestation of this Word in history is not limited to Jesus. Salvation is mediated through the Eternal Christ, the word of God which is not to be confused with the historic Jesus. It is open to those who have not heard of him and are yet loyal to the spirit of truth. . . . To be a Christian is not the profession of an outward creed but the living of an inward life."

Professor Radhakrishnan stresses that Eastern religions are marked by an emphasis on the place of experience rather than authority. He contends that the aim of religion is not intellectual conformity to inherited doctrine and mild ritualistic piety. Its purpose is spiritual not metaphysical conversion.

In accordance with the traditional Hindu approach he perceives a common element in all religious experience and a common foundation on which faith and worship rest. He would readily sympathize with the thought of Symmachus which Professor Arnold Toynbee cites "the heart of so great a mystery cannot ever be reached by following one road only".

THE REALM OF EXPERIENCE

Professor Arnold Toynbee's canvas is so vast that no review can hope adequately to deal with his exhaustive study. As with Dr. Radhakrishnan, one is moved by his amazing erudition, the arduous labours that must have been involved in his researches, the strength of his argument and the radical character of his conclusions. It must be said at once that Professor Toynbee's volume is hard going even for the serious student who is informed already on the history of religions. He has a terminology peculiar to himself and this tends sometimes to bewilderment rather than to clarity.

The book represents his endeavour to answer the question "What is our attitude to religion"? He traces the growth of religion as it has developed from primitive forms, nature worship, man worship, until the epiphany of the higher religions came about.

Readers of this journal will find of special interest the chapter that deals with Seventeenth Century trends and tensions and the many quotations from Locke and Bayle on the theme of religious toleration. In fact, it is to a stronger plea for religious toleration and understanding that Professor Toynbee's studies have led him. He is mindful of the religious insights within each of the living religions and recognizes that they each continue to be deeply rooted even in this age when the forces of secularism are becoming both strong and influential. His appreciation of these varied insights occasions firm opposition to any claims for "uniqueness" in revelation. He writes "But the historian would be suspicious, *a priori*, of any presentation of this thesis that goes on to assert that a unique and final revelation has been given by God to *my* people on *my* satellite of *my* sun in *my* galaxy". Again with Radhakrishnan he affirms that the realm of experience is all important for him in religion. He declares "the touchstone of religion is it's comparative success or failure, not merely in divining the truths and interpreting the counsels, but also in helping human souls to take these truths to heart and to put their counsels into action. So the last word has not been said about a religion when we have accepted or rejected its definitions of the nature of Reality, and of the true end of Man. We have also to look into the daily lives of the adherents and see how far, in practice, their religion is helping them to overcome Man's Original Sin of self-centredness".

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Dr. Radhakrishnan in his recent East-West lectures in Canada affirmed we are entering the era of universal humanity and the need is for faith that will meet the needs of universal man. Toynbee glimpses this too and argues that the religions ought to be readier to tolerate, respect and revere one another's heritages.

The views of these brilliant religious liberals are sure to occasion criticism. One Anglican Canon has commented already on Toynbee's book that it may be religious but it is not Christianity. Both marshal convincing arguments that can only weaken the contentions of upholders of rigid dogmatism in religion. Both feel the need to get at the essence of religion; away from all its trimmings and non-essentials.

The truth remains as Dr. Radhakrishnan says "that in every religion to-day we have small minorities who see beyond the horizons of their particular faith, who believe that religious fellowship is possible, not through the imposition of any one way on the whole world but through an all inclusive recognition that we are all searchers for truth, pilgrims on the road, that we all aim at the same ethical and religious standards".

Recovery of Faith. S. Radhakrishnan (Allen and Unwin 12s. 6d.)

An Historian's Approach to Religion. Arnold Toynbee (Oxford University Press, 21s.)

NEWS REVIEW

THE MINISTERS' CONFERENCE, 1956

The first week of September found a post-war record number of our Ministers attending the Annual Conference at the Homes, Great Hucklow. The Conference theme was "The Interpretation and Presentation of our Faith."

"The Relevance of Theism" was outlined by the Rev. A. J. Long. The traditional theistic proofs of the Scholars were insufficient for him; his theism lay along empirical lines. Theism is relevant and essential to the presentation of a liberal religious faith, in fact the future lies with a faith based on a rational, empirical theism. We can never have certainty, we can only make a highly probable inference. How is the universe to be explained without this hypothesis?

The Rev. Joyce Hazlehurst found that the "Relevance of Jesus" depends on whether or not his personality fires the imagination so that he becomes the driving force of our lives. Are we Unitarians right in subscribing the principles rather than persons? Principles without persons do not move the will to action. Jesus' concept of God in Man and Society can help us. Sin ruins our world. The Atonement is no answer, but forgiveness is a creative experience. Jesus' gospel adapts itself to social reform. He suffered a cruel death and so he shares our suffering. His freedom and vitality are relevant to us all. "Jesus is my way to God and it is his God I reach".

"Some aspects of Contemporary Biblical Scholarship" were surveyed by the Rev. Dr. P. N. Tindall. He told us how we could bring Peake's Commentary up to date and fascinated us with details of Old Testament research since 1918. He was cautious about possible results from the discovery of the Qumran (Dead Sea) Scrolls, but was confident that they would throw light on the Old Testament text.

Some of us assumed that the Rev. A. B. Downing would be suggesting a "Philosophy of Religion for To-day". But he felt that we Unitarians had almost "philosophized ourselves to death". "The reality of God and Theology are the most urgent of our concerns," he said. He felt that we are absurdly anxious to be reluctant and apologetic Christians. We bite the hand that has fed us, the Christian tradition. We do not like the priestly office, but our important work as ministers is the mediation of God to the congregation. Christian language and theology are the best tools of our trade. The keynote in any religion is not philosophy but faith. What people need is not a prospective but an actual God, a real person, an actual presence. "Are we trying to hatch a Christian egg in a Humanist nest?"

Speaking of the "Presentation of our Faith", the Rev. George W. Parkinson dealt with things mundane, as he put it. From notice boards to tidy gardens; from dusty seats to the choice of hymns; from adequate lighting to publicity. It was all very true and valuable. But what a commentary on us all, that we should need to be told over and over again to put the "shop window" in order. Is the passer-by repelled by the way we apply our faith to the practical affairs of church life? or simply because he IS passing by anyway?

The Rev. Irvin Hodgson considered some "Techniques of Public Worship". Every service is a unique opportunity of bringing someone before the face of God, whether through films, drama, a conversation piece, a service of Light or through the liturgical Orders of Worship. One feels that there is room here for a great deal more experiment and the pooling of findings.

One is always thankful for the opportunity of sharing the real sense of fellowship among our ministers. And we all appreciate the work of Rev. Kenneth Twinn, the Conference Secretary, who with the Staff at the Homes made our stay so memorable.

A. H. Birtles.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Those Invitations

Sir,—During the past fortnight your columns have carried invitations from Cambridge, London and Liverpool asking for the names of young people who are coming up to the Universities and Training Colleges. This is to ensure that a welcome will await them and assistance and advice, should it ever be required, will be at hand. I wonder how many replies will be received?

My concern is great. A gathering of such young people is taking place in Manchester College, Oxford, on Tuesday, October 16, at 8 p.m., over coffee and biscuits. We are still waiting for names of young people and their College and would be grateful if any of your readers could send details of friends coming into residence at Oxford to Mr. Frank Walker at Manchester College, Mr. Peter McLachlan at Queens, or to me at my home.—Yours,

38 Harington Terrace,
Gt. Cambridge Road, *Tom E. Dalton.*
London, N.18.

"What is Religion?"

Sir,—In your September 8 issue, a contributor quotes from the General Assembly's Year Book the statement that "Religion, as Jesus himself affirmed, is summed up in the two great commandments—Love to God and Love to Man". I write to express my doubts about that. My own impression is that Jesus, had he been summing up religion, would have been rather disposed to refer to God's love for man. Our sources say that what Jesus summed up in the two commandments was "the law". If we want to introduce the word "religion", I suppose qualifying it by the word "practical" would make the Year Book statement historically true.—Yours,

Hingham, Mass., U.S.A. *Rowland Gray-Smith.*

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THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 7th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, ——
Aberystwyth, New Street Meeting House, 11, Mr. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Kenneth Sherratt
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. Price
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. A. J. Long
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30, Rev. Joyce Hazlehurst, 6.30, Mr. I. Mason
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. B. L. Golland
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryan
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Carlisle, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. A. Foot
Cheltenham, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. E. Milman
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Edric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk, (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 6.30, Mr. Emery
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Finglow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Mr. W. E. Greenstreet
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. C. H. Pollard
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. C. H. Bartlett
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Dr. E. W. Wilkin
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Mr. John Dunnell
Hastings, Free Christian Church, South Terrace, 11, Rev. Denbigh Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. W. Bradshaw
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemshall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. Heming Vaughan
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. Morrison
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkham
Liverpool, Hope Street, 6.30, Supply
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. W. Waddington
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. D. Richards, 6.30, Rev. K. C. Treacher
London, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Dr. J. J. Gunning
London, Islington, Upper Street Fowler Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. W. Waddington, 6.30, Rev. E. G. Lee
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. G. J. Price
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. H. Bexon
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dudley Richards
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, ——
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 2.45 and 6.30, Rev. E. W. Deakin
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. A. W. Vallance
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Tucker
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Supply
Northampton, Kettering Road Church, 6.30, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturgess
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants, The Meeting House, 11, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teare
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. A. E. Morris
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Mr. N. Thackeray
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. B. Fereday
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also, 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. Simon Jones
Swinton, Swinton Hall Road, 10.45, ——, 6.30, ——
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenwick
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. E. W. Hill
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson, (also 6.30, 1st Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
Whitby, Flowergate, 6, No Service
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

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Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
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Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Manse Telephone LX 5321
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Marston
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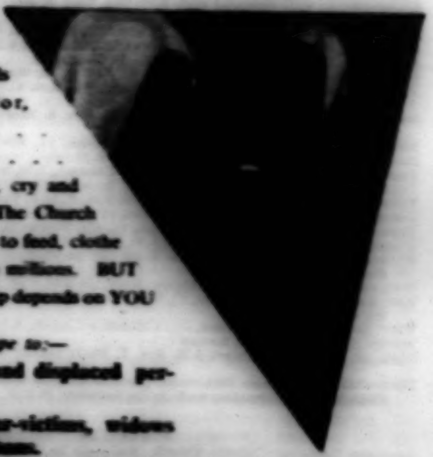

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by FRED HOYLE, M.A.
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Printed by [illegible] and Sons Ltd., Queens Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, [illegible], Saturday, October 6, 1956